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بالغة الإنجليزية

Interpretation of the Meanings of

THE NOBLE QUR'ÂN

In the English Language

By:

Dr. Muhammad Taqi-ud-Din Al-Hilali
Dr. Muhammad Muhsin Khan



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allâh
The Most Beneficent,
the Most Merciful*

This edition is corrected and edited by a team of highly qualified persons at Darussalam Publishers and Distributors, under the direct supervision of Dr. Muhammad Muhsin Khan. Every effort has been made to minimise the errors of former editions and to incorporate the suggestions that came from all over the world. If, however, any error comes into the notice of any reader, we request him humbly, to notify us for correction in the future editions.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الموضوع

المكتبة العامة
مكتبة الرئيس

إلى من يهجه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري وسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملها في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسخ لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبدالعزیز بن عبد الله بن باز

A NOTE FROM THE PUBLISHER

Islām is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for real understanding and thorough studying of its rules and regulations. And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their Faith.

Invitation to Islām is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. So we are presenting the interpretation of the meanings of the Noble Qur'ān which is completed and printed with the Help of Allāh. All the praises and thanks be to Allāh, with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allāh be upon our Prophet Muhammad, his family and his Companions.

Lastly I thank all the brothers who participated in the accomplishment of this colossal work particularly brother Saeeduddin and brother Mohammad Munawar who checked and rechecked again and again the manuscript with great perseverance. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

ABDUL MALIK MUJAHID

General Manager

Darussalam, Publishers and Distributors

The Noble Qur'an A Miracle from Allāh (to Prophet Muhammad ﷺ)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْعَلَ مِنْ دُونِ اللَّهِ وَلَكِنْ نَصَرِيَ الَّذِي يَبْدُؤُهُ وَيَفْصِلُ أَلِفَاتٍ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾

"And this Qur'an is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e., the Taurat (Torah) and the Injeel (Gospel)], and a full explanation of the Book (i.e., the laws decreed for mankind) — wherein there is no doubt — from the Lord of the *Ālamīn* (mankind, jinn, and all that exists)." (V.10:37)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (V.3:85)

﴿عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ أَوْ أَمِنَ عَلَيْهِ الْبَشَرُ. وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ» . (صحيح البخارى ٧٢٧٤/٩ (٣٧٤))

Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." [Sahih Al-Bukhari, No. 9/7274 (O.P. 379)]

﴿حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ: أَخْبَرَنَا يَزِيدُ: حَدَّثَنَا سَلِيمُ بْنُ حَبَّانَ - وَأَثْنَى عَلَيْهِ-: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ: حَدَّثَنَا - أَوْ سَمِعْتُ - جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ

بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبُ يَقْظَانُ، فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبُ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَأْدِبَةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَآكَلَ مِنَ الْمَأْدِبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدِبَةِ فَقَالُوا: أَوَلَوْهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبُ يَقْظَانُ، فَقَالُوا: فَالِدَّارُ: الْجَنَّةُ، وَالدَّاعِي: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ. وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ. تَابَعَهُ قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ جَابِرٍ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ. [صحيح البخارى ٧٢٨١/٩ (٣٨٥)]

Narrated Jābir bin 'Abdullāh ؓ: Some angels came to the Prophet (Muhammad ﷺ) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the callmaker is Muhammad ﷺ and whoever obeys

Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)." [Sahih Al-Bukhari, 9/7281 (O.P. 385)].

﴿عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ»﴾. [صحيح

البخارى ٣٤٤٣/٤ (٦٥٢)]

Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Isa (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)." [Sahih Al-Bukhari, 4/3443 (O.P.No.652)]

﴿باب: وجوب الإيمان برسالة النبي ﷺ﴾.

﴿حدثني يونس بن عبد الأعلى أخبرنا بن وهب قال وأخبرني عمرو بن أبا يونس حدثه عن أبي هريرة عن رسول الله ﷺ أنه قال: والذي نفس محمد بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب

النار. [رواه مسلم في كتاب الإيمان]

Chapter: It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ).

Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said: "By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire." [Sahih Muslim, the Book of Faith, Vol. 1, Hadith No. 240 (153) {Summarized Sahih Muslim (S.S.M.) 20}], [See also (V.3:116)]

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Sūrat Al-Fātihah (The Opening) 1

1. In the Name of Allāh, the Most Gracious, the Most Merciful.

2-4. All praise and thanks are Allāh's, the Lord^[1] of the 'Alamīn (mankind, jinn and all that exists).^[2] The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).

5-7. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way.^[3] The way of those on whom You have bestowed Your Grace,^[4] not (the way) of those

^[1] Lord: The actual word used in the Qur'an is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh.

We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'an actually mean *Rabb* and should be understood as such.

^[2] Narrated Abu Sa'id bin Al-Mu'allā: While I was praying in the mosque, Allāh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allāh's Messenger, I was praying." He said, "Didn't Allāh say, 'Answer Allāh (by obeying Him) and His Messenger when he (ﷺ) calls you.'" (V.8:24).

He then said to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'an, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'an.?' " He said, "*Al-Hamdu lillāhi Rabbil-'ālamīn* [i.e. all praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists)], *Sūrat Al-Fātihah* which is *As-Sab' Al-Mathānī* (i.e. the seven repeatedly recited Verses) and the Grand Qur'an which has been given to me." [*Sahih Al-Bukhārī*, 6/4474 (O.P.1)].

^[3] Guidance is of two kinds:

a) Guidance of *Taufiq* which is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islamic Monotheism).

b) Guidance of *Irshād* through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islamic Monotheism.

^[4] i.e. the way of the Prophets, the *Siddiqān* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddiq), the martyrs and the

who earned Your Anger,^[1] nor of those who went astray.^[2] [3] [4]

righteous, [as Allāh ﷻ said: "And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

^[1] Narrated Adi bin Hātim ﷺ: I asked Allāh's Messenger ﷺ about the Statement of Allāh: 1. "*Ghairil-maghdubi 'alaih*im [not (the way) of those who earned Your Anger]," he ﷺ replied: "They are the Jews." And 2. "*Walad-dāllīn* (nor of those who went astray)," he ﷺ replied: "The Christians, and they are the ones who went astray."

[This *Hadīth* is quoted by *At-Tirmidhi* and *Abu Dāwūd*.]

^[2] Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar ﷺ: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub** in the name of your idols. I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable. [*Sahih Al-Bukhārī*, 5/3826 (O.P.169)]

* *Nusub*: See the glossary.

Narrated Ibn 'Umar ﷺ: Zaid bin 'Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanīf* (Islamic Monotheism)." Zaid enquired, "What is *Hanīf*?" He said, "*Hanīf* is the religion of (the Prophet) Abraham (ﷺ), he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islamic Monotheism]." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not

Sūrat Al-Baqarah (The Cow) 2

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

2-5. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. Who believe in the *Ghaib*^[1] and perform

know any other religion except *Hanīf* (Islamic Monotheism)." Zaid enquired, "What is *Hanīf*?" He replied "Hanīf is the religion of (the Prophet) Abraham (ﷺ) he was neither a Jew nor a Christian, (and he used to worship none but Allāh [(Alone) — Islamic Monotheism]." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am on the religion of Abraham." [*Sahih Al-Bukhārī*, 5/3827 (O.P.169)]

Narrated Asmā' bint Abu Bakr ﷺ: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter, he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." [*Sahih Al-Bukhārī*, 5/3828 (O.P.169)]

^[3] Narrated 'Ubādah bin As-Sāmit ﷺ: Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fātihah* in his prayer, his prayer is invalid." [*Sahih Al-Bukhārī*, 1/756 (O.P.723)]

^[4] Narrated Abu Hurairah ﷺ: Allāh's Messenger ﷺ said, "When the *Imām* says: *Ghairil-maghdubi 'alaih*im *walad-dāllīn* [i.e. not (the way) of those who earned Your Anger, nor of those who went astray (1:7)], then you must say, *Amin*, for if one's utterance of *Amin* coincides with that of the angels, then his past sins will be forgiven." [*Sahih Al-Bukhārī*, 6/4475 (O.P.2)]

^[1] *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allāh, Angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments). It also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

As-Salāt^[1] (the prayers), and spend out of what We have provided for them [i.e. give *Zakāt*^[2] (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause — *Jihād*]. And who believe in that (the Qur'ān and the *Sunnah*)^[3] which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurāt (Torah) and the Injil (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise

[1] Perform *As-Salāt*: The performance of *Salāt* (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: "Order your children to perform *Salāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said: "Offer your *Salāt* (prayers) the way you see me performing them." [See *Sahih Al-Bukhārī*, 1/631 (O.P.604) and 9/7246 (O.P.352)] [For the characteristics of the *Salāt* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhārī*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].

[2] *Zakāt* (obligatory charity): A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islam. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.

[See *Sahih Al-Bukhārī*, Book of *Zakāt*, No. 24]

[3] Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said: Islam is based on (the following) five (principles):

1. To testify that "*Lā ilāha illallāh wa anna Muhammad-ur-Rasūl Allāh*" (none has the right to be worshipped but Allāh and that Muhammad ﷺ is the Messenger of Allāh).

2. *Iqāmat-as-Salāt*: to perform the five (compulsory congregational) *Salāt* (prayers).

3. To pay *Zakāt* (obligatory charity).

4. To perform *Hajj* (i.e. pilgrimage) to Makkah).

5. To observe *Saum* (fasting) during the month of Ramadān.

[*Sahih Al-Bukhārī*, 1/8 (O.P.7)]

and Hell). They are on (true) guidance from their Lord, and they are the successful.

6-7. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8-10. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

11-13. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." Verily, they are the ones who make mischief, but they perceive not. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhajirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

14-16. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayatin* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking." Allāh mocks at them and gives them increase in their wrongdoing to wander blindly. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

17-18. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the Right Path).

19-20. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever

Sūrat Az-Zalzalah (The Earthquake) 99

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1-3. When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens. And man will say: "What is the matter with it?"

4-5. That Day it will declare its information (about all that happened over it of good or evil). Because your Lord will inspire it.

6-8. That Day mankind will proceed in scattered groups that they may be shown their deeds.^[1] So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

Sūrat Al-ʿAḍiyāt (Those that run) 100

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1-5. By the (steeds) that run, with panting. Striking sparks of fire (by their hooves). And scouring to the raid at dawn. And raise the dust in clouds the while. And penetrating forthwith as one into the midst (of the foe).

6-8. Verily, man (disbeliever) is ungrateful to his Lord. And to that he bears witness (by his deeds). And verily, he is violent in the love of wealth.

9-11. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? And that which is in the breasts (of men) shall be made known? Verily, that Day (i.e., the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

**Sūrat Al-Qāriʿah
(The Striking Hour) 101**

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1-3. *Al-Qāriʿah* (the striking Hour, i.e. the Day of Resurrection). What is the striking (Hour)? And what will make you know what the striking (Hour) is?

4-5. It is a Day whereon mankind will be like moths scattered about. And the mountains will be like carded wool.

6-7. Then as for him whose Balance (of good deeds) will be heavy,^[1] he will live a pleasant life (in Paradise).

8-11. But as for him whose Balance (of good deeds) will be light, he will have his home in *Hāwīyah* (pit, i.e. Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!

**Sūrat At-Takāthur (The piling up —
The Emulous Desire) 102**

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1-2. The mutual rivalry (for piling up of worldly things) diverts you, until you visit the graves (i.e. till you die).

3. Nay! You shall come to know!

4. Again nay! You shall come to know!

5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).

6-7. Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight!

8. Then on that Day you shall be asked about the delights^[2] (you indulged in, in this world)!

^[1] See the footnote of (V.7:8).

^[2] Narrated Abu Hurairah ؓ: Once during a day or a night Allāh's Messenger ﷺ came out and found Abu Bakr and 'Umar ؓ, he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allāh's Messenger." He said: "By Him (Allāh) in Whose Hand my soul is, I too have come out for the same reason for which you have come

^[1] (V.99:6) See the footnote of (V.11:18).

its darkness; (or the moon as it sets or goes away), and from the evil of those who practise witchcraft when they blow in the knots, and from the evil of the envier when he envies.”

Sūrat An-Nās (Mankind) 114

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1-6. Say: “I seek refuge with (Allāh) the Lord of mankind,^[1] the King of mankind — ^[2] the *Ilāh* (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh).^[3] Who whispers in the breasts of mankind. Of jinn and men.”

^[1] Narrated Aishah ؓ: Whenever Allah's Messenger ﷺ went to bed, he used to recite *Surat Al-Iklās* (112), *Surat Al-Falaq* (113) and *Surat An-Nās* (114), and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

[*Sahih Al-Bukhari* 7/5748 (O.P.644)]

^[2] The Statement of Allāh ﷻ: ‘The King of mankind.’

Narrated Abu Hurairah ؓ: The Prophet ﷺ said, “On the Day of Resurrection Allāh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, ‘I am the King. Where are the kings of the earth?’” [*Sahih Al-Bukhari*, 9/7382 (O.P.479)]

^[3] Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, “The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.”* [*Sahih Al-Bukhari*, 8/6487 (O.P.494)]

* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allāh and His Messenger ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

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PROPHETS MENTIONED IN THE QUR'ĀN

Names of some of the Prophets mentioned in the Qur'ān and their English equivalent:

s.No.	Arabic	English
1.	Adam آدم عليه السلام	Adam
2.	Al-Yasa' اليسع عليه السلام	Elisha
3.	Ayyūb أيوب عليه السلام	Job
4.	Dāwūd داود عليه السلام	David
5.	Dhul-Kifl ذوالكفل عليه السلام	Dhul-Kifl
6.	Hārūn هارون عليه السلام	Aaron
7.	Hūd هود عليه السلام	Hud
8.	Ibrāhīm إبراهيم عليه السلام	Abraham
9.	Idrīs إدريس عليه السلام	Idrīs
10.	Ilyās إلياس عليه السلام	Elias
11.	ʿIsā عيسى عليه السلام	Jesus
12.	Ishāq إسحاق عليه السلام	Isaac
13.	Ismā'il إسماعيل عليه السلام	Ishmael
14.	Lūt لوط عليه السلام	Lot
15.	Muhammad or Ahmad محمد أو أحمد ﷺ	Muhammad
16.	Mūsā موسى عليه السلام	Moses
17.	Nūh نوح عليه السلام	Noah
18.	Sāleh صالح عليه السلام	Saleh
19.	Shu'aib شعيب عليه السلام	Shuaib
20.	Sulaimān سليمان عليه السلام	Solomon
21.	Ya'qūb يعقوب عليه السلام	Jacob
22.	Yahyā يحيى عليه السلام	John
23.	Yūnus يونس عليه السلام	Jonah
24.	Yūsuf يوسف عليه السلام	Joseph
25.	Zakariyā زكريا عليه السلام	Zechariah

APPENDIX-I GLOSSARY

[This Glossary has been taken from *Sahih Al-Bukhari*, it contains all the peculiar words that are present in the Noble Qur'ān.]

'Abd: (العبد) A male slave, a slave of Allāh.

'Ād: (عاد) An ancient tribe that lived after Nūh (Noah). It was prosperous, but disobedient to Allāh, so Allāh destroyed it with a violent destructive westerly wind.

Adhān: (الأذان) The call to *Salāt* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allāhu Akbar, Allāhu-Akbar; Allāhu-Akbar, Allāhu-Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Haiya 'alas-Salāh, Haiya 'alas-Salāh; Haiya 'alal-Falāh, Haiya 'alal-Falāh; Allāhu-Akbar, Allāhu-Akbar; Lā ilāha illallāh.* (See *Sahih Al-Bukhari*, The Book of Adhān).

Ahkām: (الأحكام) "Legal status". According to Islāmic law, there are five kinds of Ahkām:

1. Compulsory (*Wājib* الواجب)
2. Desirable but not compulsory (*Mustahab* المستحب)
3. Forbidden (*Muharram* المحرم)
4. Disliked but not forbidden (*Makrūh* المكروه)
5. Lawful and allowed (*Halāl* الحلال)

Al-Ahzāb: (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madinah and some other Arab tribes who invaded the Muslims of Al-Madinah but were forced to withdraw.

'Ajwah: (العجوة) A kind of dates.

Ālim: (العالِم) A knowledgeable person or a religious scholar in Islām.

Allāhu-Akbar: (الله أكبر) Allāh is the Most Great.

'Amah: (الأمَة) A female slave.

Al-'Amānah: (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allāh has ordained.

Amūn: (أمين) O Allāh, accept our invocation.

Amma Ba'du: (أما بعد) An expression used for separating the introductory part from the main topics in a speech; the introductory being usually concerned with Allāh's Praises and Glorification. Literally it means, "whatever comes after." It is generally translated as "then after" or "to proceed."

Ansār: (الأنصار) The Companions of the Prophet from the inhabitants of Al-Madinah, who embraced Islām and supported it and who received and entertained the Muslim emigrants from Makkah and other places.